

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 4.]

HARTFORD, SATURDAY MORNING, FEBRUARY 7, 1835.

[WHOLE NO. 680.

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, post paid.

ADVERTISEMENTS inserted on the usual terms.

MAULMEIN.

Our last advices from Mr. Judson brought intelligence down to January 31, 1834, at which date he had just completed the translation of the Bible into Burman. Our readers will rejoice in the brief notices which follow of the progress of the gospel in the vicinity of Maulmein and Tavoy.—*Am. Bap. Mag.*

MR. JUDSON'S JOURNAL.

NEWVILLE, March 12, 1834.

Cheering Visit.

I have spent a few days in this place, where, on my arrival, I found the church consisting of 25 members only; several having removed to the vicinity of the Chummerah church, which, though of later origin, is now five or six times larger than the Newville. Day before yesterday, and to-day, nine new members have been received at this place, and there are five or six others, with whom I feel satisfied; but for various reasons their baptism has been deferred. In the number received, the most noticeable case is that of Lansau and wife. He is a patty chief, and possesses more personal influence than any Karen yet baptized in these parts. He has been considering the Christian religion, with approbation, for three years, but has had great difficulties to encounter, resulting from his family connexions, and from his inveterate habit of temperate drinking. Until the present time, he could never resolve on adopting the principle of entire abstinence; but I trust that conviction of truth, and love of the Saviour, have enabled him to gain the victory.

16. On leaving Newville, it was my intention to go up the Patala river; but not finding sufficient water this season, I turned into the Houn-tarun; and, having visited a village where there are several inquirers, returned to Maulmein.

Revision of the Old Testament.

April 1. Have been closely engaged in revising a few books of the Old Testament for the press,—the regular printing of the whole being now commenced. I say, commenced,—for the edition of the Psalms, which is out of press, we do not consider as forming a part of the present edition of the Old Testament; for it will probably be expended before long, and have to be reprinted in course with the rest of the work.

To-day, despatched Pallah, and three young Karen assistants, to the aid of Ko Thali-byoo, in the vicinity of Rangoon, intending to proceed thither myself before long.

Visit to Tavoy.

Tavoy, April 10. I arrived here on the evening of the 6th inst. Am delighted with this station, and every thing about it. The few native Christians whom I have seen, together with the schools, appear excellently well. But the glory of this station, the two hundred Karen converts, and their village of Mee-tahnuyo, I found myself not at leisure to visit. Indeed, I have hardly found time to step out of the mission inclosure since my arrival; and to-day, having received the benediction of the Rev. Mr. Mason, I embark for Maulmein, accompanied by Mrs. Judson, and the only surviving child of the beloved founder of the Tavoy station. Once more, farewell to thee, Boardman, and thy long-cherished grave. May thy memory be ever fresh and fragrant, as the memory of the other beloved, whose beautiful, death-marrowed form reposes at the foot of the Hopin-tree.

A. JUDSON.

RELIGION IN SOUTH CAROLINA AND GEORGIA.

The Synod of South Carolina and Georgia, in their late narrative of the state of religion, say that 'almost' without exception, the reports from the Presbyteries testify that lukewarmness prevails, and that the spirit of the world has gained a fearful influence among the followers of the Redeemer. Accessions have indeed been made to our numbers, but it is questionable whether we have gained by conversions more than we have lost by death and removals.

Why is it that with churches advantageously located throughout our extensive bounds—with men of God carefully set-apart to the work of preaching that gospel, which is the wisdom and power of God unto salvation—results no more favorable have been witnessed during the past year? Why is it that our ministry yields no more of the influence which an intelligent, active and useful ministry will exert?

Protracted meetings have been held. In some instances they have proved beneficial—in others powerless. The brethren have gone forth to this species of labor with the hope that their exertions would be as successful as they have been on previous occasions—but these

means, like the champion of Israel, though they have retained their form and name, have been for the most part, shorn of their power.

Set apart, as they are, to the work of saving men, through the gospel, can ministers be guiltless when, during the progress of a year, the churches are not visibly and greatly enlarged? Barnabas was a 'good man, full of faith and of the Holy Ghost, and much people was added to the Lord.' If the ministers of this synod will be good men, full of faith and of the Holy Ghost, here much people will be added to the Lord.—*Charleston Obs.*

Query. Are there not some northern ministers among them who have become slaveholders? If so, can the blessing of God be expected? Supposing our missionaries who go to India, should feel obliged, in order to gain the confidence of the natives, to conform to some of their sinful customs, should we expect the blessing of heaven on their labors?—*Ed. Spec.*

REPORT OF THE COMMITTEE ON ROMISH BAPTISM.

The Rev. Dr. Green, in a late number of the Christian Advocate, gives the following account of the disposal of the controverted question respecting the validity of baptism administered by a Romish bishop or priest.—*N. Y. B. Reg.*

"The question has been under consideration and review for the last four years. The committee appointed to examine and report upon it first and last consisted of four professors in our theological seminaries, as well as of members possessing every variety and shade of sentiment on theological points, to be found among the heterogeneous materials of which our church and its highest judiciary are at present composed. It has also been repeatedly discussed on the floor of the Assembly, and yet no satisfactory result could be reached.

The last report, which was a very brief one, ought to have appeared in full on the minutes. It was handed by the Chairman of the last committee to the present writer, as the only member of the committee, who was also a member of the house. By him it was read to the Assembly, accompanied with a few remarks to this effect—that the committee did not think that any act on this subject which could be passed by the Assembly would be either satisfactory or for edification; since it was found that there was a conscientious difference of opinion among ministers of our churches on this vexed question, which could not be yielded to any decision of the Assembly that should attempt to control it—that it was therefore believed to be the right course not to legislate on the point at all; but to leave it to be acted on agreeably to the conscientious conviction of those who might be called, in the discharge of ministerial duty to decide upon it, and that the committee, entertaining this belief, requested to be discharged.

The Assembly adopted the report, and dismissed the subject."

From the American Baptist.

THE PEACEFUL DEATH OF THE RIGHTEOUS.

The Christian Watchman contains a notice of the death of Dea. Solomon Marble, and Jersuha his wife, of Worcester, Mass. They died within a few hours of each other, one at the age of 76 and the other 74, and were buried 21st ult. in the same grave. The following extracts from a letter from their worthy son addressed to us, we wish to record on our pages as a memorial of them; and we hope they will be acceptable to our readers. We had the happiness of a long acquaintance with these valuable persons, which is endeared to us by many interesting recollections, and we assure our young friend that his account of their last hours was gratifying to us. Their long uniform Christian life led us to expect their peaceful death.—*Ed. Bap.*

Worcester, Jan. 12, 1835.

Dear Sir,
Knowing that you always felt a deep interest in any event of importance relating to my dear parents, I have thought that some particulars of their last hours may not be uninteresting to you.

On the night of the 6th Dec., Mother was taken with an Ague fit which held her about three hours.

When first taken ill, she was quite confident she should never be well; for said she, "I am weaned from the things of this world." During all her sickness her mind was clear, and calm, and happy. She had many happy and exalted views. "Never," she would say, "did the church before appear so lovely, and the Saviour's countenance appear so glorious."

On Sabbath day and Monday, she gave my sister and myself directions about some articles she worked to give to her friends—and requested me to dispose of her gold necklace and certain other articles, and appropriate the avail of them to the Burman Mission.

After that, nearly all she said was on heaven and heavenly things, frequently repeating—"perfectly calm—perfectly reconciled—ready and willing to go—longing for the time to come," and "I am going home." On Wednesday (the day before she died) she took the parting hand of all the family. In the last 24 hours she said, "I presume a hundred times, "My father in heaven, come, come quickly. Oh my Father, my Father." When I inquired of her, "are you happy?" "Oh yes," was her prompt reply: and in a few minutes her happy spirit was gone—quarterm before ten o'clock Thursday morning, 19th

December. Thus closed the life of one, who for more than thirty years, said by precept and example, "Prepare for eternity—prepare for death."

Father had been somewhat unwell for four or five days previous to Dec. 9, but rode out on that day. On Friday, 12th, he took to his bed, and was able to set up but little afterwards.—We soon were obliged to give up all hopes of his recovery; but this to him brought no alarming fears. The solitude of the tomb he contemplated with holy joy, for he knew the spirit could not be held by it, and he was happy. Language is too weak to express the calm firm reliance he felt in Christ. At one time he said, "No clouds—no change—perfectly calm—perfect reconciliation;" at another time he said, "how slow my minutes roll—I'm waiting, I'm waiting." On being asked if he felt severe pain, he said "No, nothing to what my Saviour bore for me in the garden and on the cross;" and being asked if he did not now support him, he answered, "yes, he is all my support; the world can't support me—friends can't support me—honors can't support me!"

The day previous to mother's death he requested to see her once more on earth. We then bore him to her bed side; and oh! it was heart melting to behold with what eagerness they grasped each other's hands, and frankly asked each other's pardon, and as freely forgave whenever they had failed to do their duty to each other.

Father said, "Oh how different from the time when we took each other's hand, more than 50 years ago." They had been married 50 years 1 month 5 days. "Then it was for a life on earth, but now it is to part till we meet beyond the grave." Mother was so far gone that we could not understand all she said—her last words were, "a short, happy farewell." Father was led back to his room which he never left till he was carried out. A little before he died, I spoke to him; he turned his eyes and looked around, but said nothing; he then took his hands from under the bed clothes, folded them calmly on his breast, fixed his eyes on me, and in three minutes his breath was gone, 33 hours after mother died, and 51 from the time they took the parting hand: true it was a short happy farewell. I assure you religion looked valuable;—they died in the triumphs of faith with a full hope of a blessed immortality. I will fill this sheet with expressions of their last hours, but I have said enough to show that their last end was more than peace,—'twas happiness—'twas bliss.

REVIVALS.

From the N. Y. Bap. Register.

FLORENCE, ONEIDA CO., N. Y. {
January 22, 1835.

Br. Beebe:—

A meeting was commenced on the 8th of Dec. which continued ten days. The first female that presented herself at the meeting expressed a desire to find the Saviour, and we trust, she can now say with Job "I know my Redeemer liveth." It was evident at an early stage of the exercises that the "waters of Bethesda were troubled;" "many impotent persons lay near," among the rest was a man eighty-one years of age, with his daughter, and grand daughter, all of whom, we have reason to believe were helped into the pool, and made whole by the Physician of Nazareth. A goodly number of youth between the ages of 15 and 20, have also found pardoning mercy; besides, some old backsliders, who have been feeding on husks for years have been hopefully reclaimed to God be all the glory.

All kinds of manoeuvring were dispensed with, and in its stead, the plain doctrines of the Cross have been set forth; accompanied with "power," and the Holy Ghost, and much assurance." Christ was preached as the "Alpha, and Omega, the beginning and end" of the sinner's salvation. In many instances the converts expressed a measure of delight in the Redeemer when they hardly dared to hope at all, they gathered strength of mind very gradually. On Lord's day, Jan. 24th, Br. Brown baptised six. It is expected that others will go forward in baptism soon, since the Lord has been graciously building up his spiritual house among us; he has likewise opened the hearts of his people to commence building a house of worship for the Baptist Church in this place.

JOHN C. STANDFORD.

A short extract from a letter of Brother Waite.

Mr. Editor:—

A protracted meeting was commenced in this place on the 14th of Oct. and continued 14 days. God was pleased to be present by his Holy Spirit, and give us an abundant shower of mercy. The meeting was appointed and attended by the Rev. Eber Tucker, of Canaan, who was employed by Stephentown Baptist Association, as a Domestic Missionary to Calais, in the bounds of the Association. His labors have been abundantly blessed by the great head of the church. There were added to the Grafton church by baptism, upwards of 20.—Since our protracted meeting others have been held in Berlin and North Adams, where God has, likewise, added to the churches those who (I hope) shall be saved. Br. Tucker baptised in Adams, last Lord's day, 30; how many in all I know not.

Yours in the bonds of Christ.

R. S. WAITE.

EDINBURGH, Saratoga Co., N. Y. {
January 22, 1835.

Dear Brother—

Although a stranger to you, yet being fellow laborers in the same glorious cause, and presuming you would be desirous of any information as it respects the prosperity of Zion, I have taken the liberty of addressing you.

The church in this place, which has for a number of years remained in low circumstances, has, for a few months past, been favored with the presence of the Lord. Members appear to be in a measure awake to the interests of the great work, and evince a determination to come up to the help of the Lord. In October last, we held a meeting for a number of days, at which about 20 were brought to own Jesus as king of saints, and are rejoicing in the cheering hopes of the gospel. Since that time, several more have been added to the number. Nine have already followed the Bedeemer in the ordinance of baptism, and more are expected soon. Some of the most open and confirmed Infidels are now among the number of adopted children in Christ.

There is truly a contrast between the past and the present. Last summer, the congregation was small and careless—professors indifferent—contentions prevalent—and every thing gave token that the church would soon become extinct: (so I am told, as I have been here but a few months.) Now, we have a respectable increasing assembly—Christians are awake—difficulties healed—and, with the blessing of God, the church bids fair to be a burning and shining light.

Other sister churches in this county have enjoyed precious seasons during the fall and winter. About 50 have been added to the church at Corinth, several in Providence, 40 at Galloway, several in Milton, Greenfield, &c.

Yours, &c.

ED. AM. BAPTIST, JACOB AMBLER.

New York.

From the N. Y. Baptist Register.

Brother Randall writes us the following:

Norwich, Dec. 27, 1834.

Bro. Beebe:—

* * * * * As to the cause of religion, it is quite encouraging with us at present. We have enjoyed a season of protracted worship, which continued for seventeen days in succession, and closed one week ago last Tuesday.—We hope and trust much good was done during the meeting; converts were multiplied, and God has wrought wonders here. It is thought that between one hundred and one hundred and fifty obtained hopes; some more than 40 have already been baptized, and we expect a number more will go forward in baptism to-morrow. Several came forward at the meeting to-day, and others will come to-morrow. A number have not yet united, but are waiting to search their bibles to find what the Lord requires of them. Our meeting was well attended, without bustle, confusion, or distraction. Old professors were much revived, and many old hopes.

The work appears to continue with us; meetings continue to be well attended. The prayers of our brethren are requested, that the Lord would continue his work of grace with us, until all shall be brought to bow to the sceptre of Jesus, and "crown him Lord of all."

From your friend and brother,

CHARLES RANDALL.

From the Boston Recorder.

DEATH OF MESSRS. MUNSON AND LYMAN.

The account of the death of the Rev. Samuel Munson, and the Rev. Henry Lyman, missionaries of the Amer. Board in the Indian Archipelago, came too late for the Feb. No. of the Missionary Herald; it is thought best, therefore, to publish, without delay, a statement in the Recorder. An immediate publication is the more desirable, as the accounts which have appeared in some of the newspapers are fitted to awaken an intense and painful desire in the numerous friends of the deceased, and indeed in the whole Christian community, to know more of the distressing particulars.

All has probably been communicated to the Secretaries of the Board, through the kindness of the Rev. Mr. Medhurst, of Batavia, that can ever be known. The narrative, briefly related, is as follows:

Messrs. Munson and Lyman left Batavia on the 7th of April, and proceeded to Padang, a European settlement on the south-western coast of Sumatra. They then visited the islands of Batu and Nias; and when they had made the necessary researches in those islands, they proceeded to Tappanooly, a Dutch settlement, also on the south-western coast of Sumatra. They reached that place or the 17th of June, and remained there till the 23d, making preparations for their intended journey into the country of the Bataas; which are a people inhabiting the north-western part of the island, and combining some of the more common indications of civilization, such as reading, writing, and laws, with some of the worst customs of savage life. Sir Stamford Raffles travelled among them, and was much interested in them as a nation. So did Mr. Burton, the Baptist missionary, formerly at Tappanooly, and he travelled safely. The inquiries of Messrs. Munson and Lyman, induced them to believe that, with their pacific intentions, and their peaceful appearance as travellers, they also should incur little danger of violence. They were the

more inclined to the opinion, as the presiding officer at Tappanooly, an European, had gone among the Bataas, not long before, unharmed. Some of their native friends, however, had fears as to the result of the journey, and urged them to delay until more definite information could be obtained as to the manner in which the Rajahs in the interior would receive them.

The accounts differ, as to the nature of the advice they received from those whose opinions were most entitled to respect, that is, the Europeans residing in the place; but after weighing every thing, the two missionaries determined to proceed, trusting in God. The day before their departure, they wrote a letter to one of the Secretaries of the Board, of which the following is an extract. It was probably the last letter they wrote.

This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then they were dismissed suddenly and with a single pang, to their eternal rest.

Mr. Medhurst, after stating a variety of facts and considerations which induced the brethren to enter into the interior, adds—

"The character of the brethren and their tender connections in Batavia, would, in the minds of all who knew their dispositions and circumstances, be a sufficient guarantee for their having acted with the utmost prudence and caution. It pleased the Lord, however, whose ways are higher than our ways, to bring matters to this melancholy result, cutting off our dear brethren at the very commencement of their missionary career, bursting asunder the tender bonds of conmubial affection but lately formed, and crossing the designs of the Board for evangelizing the savage race of Bataas at their outset. To us this event appears dark, mysterious, distressing, and heart-breaking; but, in the adorable workings of divine Providence, a reason must not only exist for this dispensation, but it may actually tend, in a way of which we cannot now perceive, to the spedier and more certain salvation of the Bataas, the higher and more spiritual advantage of the bereaved widows, and to the encouragement of the Board and their agents to more earnest and vigorous efforts in the cause of missions.

"With regard to the missionaries themselves, the case seems stripped of much of its gloom; their habitual preparations for eternity, their known love to the Saviour, and their evident interest in the new covenant, made death to them sudden glory; and the hurried manner of their end, but a more rapid transition from labors, sufferings, and care, to a state of perfect, complete, and everlasting rest. We might think it was a pity they were not spared to render the Saviour much service by their continuance in the vineyard on earth, but our great Head may have designed them for higher and holier service before the throne above.—And with regard to the mission itself, they will not be found in the great day of account to have rendered it a partial or an inferior service.—The soldier who falls in the forlorn hope, at the storming of a citadel, has as much share in the glory of the conquest, as he that divideth the spoil; and when the list of worthies is made out, those who perhaps stand among the 'first three' who nobly ventured and cheerfully sacrificed their lives in the good cause.

"The sufferings of their disconsolate widows have been great in the extreme; tears have been their meat, and sighs have been their relief ever since the melancholy event happened. We have endeavored, what little lay in our power, to alleviate their mental agonies, and the community generally have felt the liveliest sympathy with them; but we are all miserable comforters, and nothing but Almighty power and love can effectually bind up their broken hearts, and pour the oil of consolation into their wounded spirits. May he give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. I feel satisfied that the Board will do every thing in their power to alleviate the burthen, and that the churches of Christ in America will leave nothing undone to soothe their sorrows as far as human means and efforts go, so that I need not enlarge.

"I sincerely hope that the Board will not be deterred by this afflictive occurrence from carrying on their operations in these islands; and that the youth of America who are burning with ardor to come to the help of the Lord against the mighty, will not be discouraged by the fall of these soldiers of the cross. The command, 'Go ye,' still stands in the sacred records, and He who gave that command still lives and reigns, and has power sufficient to turn the tide in favor of his cause, and bless the efforts of his church and people; therefore lift up the hands that hang down, and the feeble knees; let the weak be as David, and David as the angel of the Lord. Then shall one man chase a thousand, and two put ten thousand to flight.

The journals of the brethren up to their departure from Tappanoo, will be forwarded to the Board, as soon as they can be copied out."

DEATH OF A MISSIONARY.

We select from the Chicago Democrat the following account of the last illness of Rev. A. B. Freeman, whose death was briefly noticed in our last. We sympathize with his bereaved family and friends, as well as the infant church he had instrumentally gathered in an important and rapidly increasing village. While one standard-bearer after another is falling, we inquire with solicitude, Who will offer themselves to supply their place?

OBITUARY.—Rarely does it happen that a community is called upon to sustain a loss so generally and deeply felt, as that which is occasioned by the death of the Rev. ALLEN B. FREEMAN, Pastor of the Chicago Baptist Church.

He died this morning a little after 5 o'clock, after an illness of eight days, in the 29th year of his age.

Of the truth of the Christian religion, and of the unfailing support which it gives in the dark and trying hours of death, an impression has been made, on those who witnessed the last hours of this good man, which time can never efface. In the anticipation of his speedy departure, his joy was great. Addressing himself to me, he said, "I have just had a rapturous vision of heaven—the half I cannot tell you." Being asked how he felt, "better and better," said he, "as I get nearer home."

As the impress of death became more visible, he was asked if the valley through which he was passing was dark, he replied, "Oh no! Oh

no!" Pausing awhile, "tell," said he, "my dear old father that I died strong in the faith, in the field of battle"—referring to the Missionary field in which he was engaged.

In the capacity of Missionary and Pastor he was faithful and zealous.

Strong as were the cords that bound him to his flock and to his acquaintances, they have been severed and our friend is no more. He fought a good fight, finished his warfare with the joyous shout of victory, and has taken possession of that crown which was prepared for him by the captain of our salvation, at the right hand of the Father on high.

How loudly does his death admonish every one to be ready. Life is but a shadow, which for one moment is seen, then gone forever.

Communicated.

Wednesday, Dec. 15, 1834.

THE LATE DR. CAREY.

The following is the will of the late Rev. Dr. Carey, taken from an East India paper. It will be seen that, excepting his wife's property, over which he exercised no control, he could bequeath his children little more than his library, and the benefit of his great example.—N. Y. B. Register.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of a sound mind, do make this my last will and testament, in manner and form following:

First. I utterly disclaim all, or any, right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof, and do hereby declare that I never had or supposed myself to have any such right or title.

Secondly. I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly. I give and bequeath to the College of Serampore the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of the *Hortus Woburnensis*, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly. I desire that my wife, Grace Carey, will select from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly. From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of at private sale; and that from the proceeds 1,500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly. It was my intention to have bequeathed a certain sum to my son, Jonathan Carey, but God has so prospered him that he is in no immediate want of it. I direct that if any thing remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly. I direct that before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I be buried beside my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room, viz:

"William Carey, born August 17, 1761, died—

"A wretched, poor, and helpless worm,

On thy kind arms I fall."

Eighthly. I hereby constitute and appoint my dear friend the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

Ninethly. I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed,) WILLIAM CAREY.

(Signed,) W. H. JONES, SAMUEL M'INTOSH.

From the N. Y. Observer.

TRACT ANNIVERSARIES.

Meeting in Troy.—The anniversary of the Religious Tract Society of Troy, N. Y. was held on the 21st ult. at 6½ o'clock, P. M. in the 2d Presbyterian church. The meeting was opened with prayer by Rev. Dr. Snodgrass, and the usual reports were read. During the year, the monthly distribution has been vigorously pursued, accompanied with Christian effort, and corresponding blessings have followed.

Several interesting cases of conversion were stated, which were well calculated to impart renewed vigor to the enterprise.

The President, Mr. Chichester, proposed, as the principal subject to be brought before the meeting, *raising funds to aid the American Tract Society in carrying into effect the \$30,000 resolution for supplying pagan and foreign lands.*

The following resolutions were then offered and sustained by Rev. Drs. Snodgrass, Tucker, and Beman, and by Mr. Woodbridge, agent of the parent Society:

Resolved, That, in answer to the prayers of His children, God has opened a wide and effectual door for diffusing the knowledge of Christianity by the Press, in pagan lands.

Resolved, That the present efforts and contributions of the American churches for diffusing a knowledge of Christianity, by the Press, are not at all commensurate with the openings in foreign lands, or with the necessities and importunities of a dying world.

Resolved, That self-consistency, as well as duty to God and our fellow-men, requires

every person who prays for the coming of the Redeemer's kingdom, to redouble his exertions in the great work of sending the gospel to every creature.

From the beginning to the close of the exercises, a deep and tender interest pervaded the assembly. It was good to be there, for the Spirit of the Lord was there; and the love of God seemed to be shed abroad in every heart. More distinct marks of Divine approbation were probably never vouchsafed on a similar occasion. Although the evening was unfavorable, and the number who attended was less than might otherwise have been expected, the subscriptions taken on the spot amounted to more than *eighteen hundred dollars*.

Committees were appointed to circulate the papers through the several congregations in the city, and complete the benevolent effort so happily begun.

Such seasons are ripe clusters from the land of promise. "It is more blessed to give than to receive."

Meetings in Hartford and New Haven.—The anniversary meeting of the Connecticut Branch at Hartford, was held Sabbath evening, Jan. 11, in the Centre church. The house was full. Rev. T. H. Gallaudet presided. The meeting was addressed by the President, Rev. O. Eastman, one of the Secretaries of the Parent Society, Rev. Mr. Fitch, of Hartford, Rev. Mr. Ellis, of Illinois, and by A. M. Collins, Esq., after which a subscription was commenced, which, including \$322 collected by ladies, amounted to \$1,353.

On Sabbath evening, the 18th, a public meeting was held for the same object in New Haven. The North church was filled, and addresses were delivered by Rev. Mr. Neale, of the Baptist church, Rev. E. P. Cleaveland, Rev. O. Eastman, and Rev. Prof. Goodrich, and a subscription commenced, which, with \$300 collected by the ladies, amounted to \$850.

From the notice of the Tract meetings in Troy, Hartford, and New-Haven, which we publish above, it will be seen that *more than four thousand dollars* have been recently subscribed in these three cities, to aid the American Tract Society in carrying into effect their resolution to raise thirty thousand dollars for supplying Pagan and Foreign lands.

For the Christian Secretary.

Mr. Editor,—

I have for some time felt deeply interested in the subject introduced by "Ezra," with regard to a Baptist Sunday School Union. I have read his communications with pleasure, and I think, with profit. His remarks and suggestions commend themselves to the serious consideration of every intelligent and consistent Baptist who reads them. I have long been looking and hoping that some of your correspondents who had leisure for the employment, and enjoyed facilities for collecting information, would have taken up the subject and endeavored to awaken his brethren to a sense of their duty and interest with regard to it. But as no one has appeared publicly to espouse the cause, a sense of obligation to contribute my mite to the general stock, is my apology for again begging the indulgence of your readers. I do not claim a hearing under a conviction that I am competent to place the subject in a full and clear light, and point out all its advantages and disadvantages—but my only object is to throw out a few hints, and institute a few inquiries, trusting they may be the means of bringing some able champion into the field.—The expediency or propriety of immediately forming a Baptist Sunday School Union, or any other society which shall be its substitute, I am not prepared to discuss.

Many of the embarrassments and disadvantages which we labor under in our present connexion with the American Sunday School Union, I was unacquainted with until I learnt them from the statements of "Ezra." But I have long been sensible that a lamentable want of union and harmony existed between our theory and practice. This discrepancy is manifest, not only in the want of a certain class of books in our S. S. libraries, but extends in a greater or less degree to all the various departments of religious instruction. It seems that in our zeal to be liberal and accommodating, we have exposed ourselves to the charge of inconsistency. Far be it from me to inculcate a spirit of denominational helplessness, or magnify the differences between Baptists and their brethren of other denominations. I would rather pray and labor to annihilate them altogether; but I would not do it at the expense of any thing that I deemed important; I would certainly live at peace with all men; but at the same time, I ought not to lend my influence, though indirectly, to encourage what I believe to be a departmentalism.

The expediency or propriety of immediately forming a Baptist Sunday School Union, or any other society which shall be its substitute, I am not prepared to discuss. The Christian church abounds now with characters who display their noble and benevolent principles by the deeds they perform. They wait not for their own peculiar notions to be publicly recognized and respected before they proceed to act. The charity which they have imbibed from charity's eternal fire, glows in their bosom, and urges them on to enlighten and reclaim the ignorant and vicious, and to comfort the poor and miserable. They solicit no public applause, they seek to have the image of the Author of their salvation impressed upon their hearts, who "went about doing good," and they try to walk in his steps.

upon this subject, and all for fear of displeasing those who practice what we believe is unscriptural? Has Christ instituted one ordinance with the injunction, do this, &c., and another which we may accommodate to our own convenience?

And can we with propriety insist upon the observance of the one, and suppress all instruction with regard to the other? May we not use the language of Peter to those who are enquiring what they shall do to be saved, or shall we exhort them to repent and withhold the directions to be baptized, lest we should be accused of proselyting?

Brethren, let us seriously and candidly consider this subject, and endeavor to ascertain and do our duty in regard to it. Is our practice supported by the precept and example of Christ, and his apostles? Then it is safe—it is indeed binding upon us to insist upon its adoption.—We are exhorted not only to do the things commanded us, but also to teach them.—Matt. xxviii. 20.

On the other hand, do we deem this ordinance of so little importance, so "non-essential" that we are willing to suppress our sentiments entirely, lest we should be thought uncourteous to those who choose to reject it? Then let us cease to practice what we may not inculcate by precept. Two more questions, and I have done.

1st. Are we advancing or retarded the progress of truth by compromising to suit the views and conciliate the regard of those who differ from us?

2d. Are we, as a denomination, gaining strength and influence by such a vacillating course?

V. W.

For the Christian Secretary.

Christian Principles the strongest and the best.

It will readily be acknowledged, that whatever system of principles is productive of the greatest benefit, has peculiar claims on mankind. That misery exists to a great degree, and that it may be diminished by the generous efforts of benevolence, are truths which cannot be questioned. That a heart moved by sensibility, and a tongue guided by wisdom, are capable of pouring comfort into the wounded bosom, has been proved by many an object of distress. That no political arrangement can annihilate the miseries of man; that innumerable objects will still exist, who, in their secret retirement, require the penetrating eye and the kind hand of charity, to administer relief and soothe their sorrows, while others will publicly tell their tale of woe, and solicit the charity of their fellows, are facts which all know; and the characters who ever have been the most conspicuous in removing human evil, and whose principles naturally lead them to it, most powerfully recommend themselves to the attention of mankind.

Would any man, were he in search of such characters, go to the schools of infidelity, or the deistical club, to find them? Has the mind tranced with delight the philanthropic progress of infidels, in their generations on the globe?

Have their actions sent forth a voice to the unfeeling christian, lingering in the path of duty, crying, Arise and follow me in the divine march of charity? Is it amongst infidels that the philanthropist is born and nourished, and sent into a world of misery to reap the grand harvest of benevolence, while the christian church sends forth nothing but men whose callous hearts are never penetrated with sympathy, and whose eyes never drop a tear over the miseries of their fellow beings? Who have made the greatest sacrifices, and practised the greatest self-denial, to remove human misery, and to make the sorrowful glad? Is it one grand topic of infidels to hold up, in all the pomp of eloquence, to public admiration, the disciples of their school, as exhibiting every human excellence, in impoverishing themselves to enrich the poor, and spending their lives to relieve the distressed? I ask, is this the character of existing infidels? You may hear a profusion of great swelling words of vanity: but for a more exalted virtue, and a more extensive benevolence, than that which flows from christian principles, you look in vain.

The christian church abounds now with characters who display their noble and benevolent principles by the deeds they perform. They wait not for their own peculiar notions to be publicly recognized and respected before they proceed to act. The charity which they have imbibed from charity's eternal fire, glows in their bosom, and urges them on to enlighten and reclaim the ignorant and vicious, and to comfort the poor and miserable. They solicit no public applause, they seek to have the image of the Author of their salvation impressed upon their hearts, who "went about doing good," and they try to walk in his steps.

JOHANNES.

GOOD ADVICE.—The following suggestions in reference to a duty too often neglected, will commend themselves to the churches. It is sustained by the opinion of a number of experienced ministers and their brethren, and it is hoped may do some good.

What are the duties of a church towards members of other churches, living within her vicinity and neglecting to unite?

As we are bound to watch over one another in love, it is the duty of the members of a church to lay aside those selfish, contracted feelings, that too often regulate our conduct towards each other, and discharge, in the spirit of Christ, this important duty; and consider such absences as of Christ's chosen flock, and encourage them to press forward in the Christian course. Churches should endeavor to convince such an individual that he is still surrounded with the members of the household of Faith, who have drank into the same spirit with himself. It is the duty of the members of the church, in their private and collective capacities, to PRAY for such Brethren living in their vicinity, as they are bound to do for the members of the particular church to which they belong, remembering that Christ hath said, "All ye are Brethren," and for all those brotherly or Christian offices toward him that the gospel requires. For it is necessary for the church, first, to let her light shine, and convince him, that it is a Vine of God's planting, and

its bearing good fruit, before he can feel an attachment for the church.

Having performed her duty in all these respects, and having shown that her *doctrines* and *practice*, are such as are taught by Christ and the Apostles, if the member still neglects to unite, it is then evidently her duty to inquire into the cause of this neglect; and this inquiry may be made with propriety by a judicious committee, whose duty it should be to ascertain whether the cause was in him or the church, or the members of the church to which he belonged, and endeavor to remove any obstacle out of the way of his performing his duty, and explain to him his duty as a Christian professing Godliness,

he can feel an attachment in all these respects, *doctrines and practice* Christ and the Apostles, to unite, it is then evident into the cause of this may be made with committee, whose duty it either the cause was in members of the church endeavor to remove any his performing his duty, as a Christian professing the effects of his conduct of the church, and those and yet make no profession of the church. If the rector, and the member it, it is then the duty of the church to which he has pursued with operation of this sister to perform the duty that demands of him. Profound he is in covenant just in his course, and the trial lies with that church. But if they have no fellowship.

—Mr. Finney, in reference to the conflicts of the following most important American naval offi-

cer conflicts with your-
self. You will sometimes make strange
actions. The flesh lusteth
against the Spirit against the
Spirit against the flesh. It is often thrown into
the power of his own cor-
poration. The United
States; and his pastor
will man lie on the floor
in agony that he
is determined to ruin
most in league with
the temptation.

Cincinnati Journal, is making some head-
For a Roman Catholic
Protestant to take
a Romish prelate
not yet prepared to
ns will no doubt take
ous act, and always
a Roman Bishop.

Cincinnati.—A respect-
s to mention the in-
the received from a
holic communion, at
Catholic cathedral

is wife and children,
Third Presbyterian
member,) when at-
the martial music, he
saw just as the
Cathedral. As

A leading Catholic

said, 'Pull off your
the reply. 'And
gentleman, 'the bishop
your hat,' cried the
said the gentleman,
Upon this, the Cath-
off the hat! The
now gathering, and
innocent occasion
off his hat before the
but his republican
We state these
gentleman himself.
ask to our Protest-
where these mat-

need us, a few days
which he recently wit-
to the foregoing,
about 20 miles from
having treated as
of the Virgin
by a foreigner in
specially incensed, and
We state these
gentleman himself.
ask to our Protest-
where these mat-

ough nineteen years have elapsed since that sol-
emn reply was made, the impression made upon his
mind has not lost its vividness, nor will it, while rea-
son holds her throne, or grace has an abode in his
heart. If it is true, as remarked above, that these in-
junctions embody the secret of holy living and Christian
activity, their importance is still further enhanced
by the fact, that such a life is the only legitimate pre-
lude to happy dying, as connected with an abundant
entrance into the everlasting kingdom above.

The three directions quoted, are almost too simple
to admit of comment or explanation; and we should
hardly hesitate to say to a minister who had chosen
these expressions as the theme of a discourse, that he
had nothing to do but to enforce compliance with the
directions, which explain themselves to minds of every
age.

If we would master our own hearts, we must watch
evermore, and pray without ceasing. Well does in-
spiration affirm that the heart is deceitful above all
things, and desperately wicked. It needs keeping
with all diligence, and to be fortified with grace; other-
wise, it will soon lead one astray. The wretched,
deceitful thing is ready, at any moment, to be allured
by the smiles or terrified by the frowns of the sinful
world around.

Of the smiles and flatteries of sin, or the frowns and
scolds of sinners, it is difficult to say by which the
heart is soonest drawn or driven from a calm, holy
determination to obey God, and love him supremely.

But by one or the other, an unwatchful, a prayerless,
an unthankful Christian is sure to be deceived and led
astray; first, in his desires, then in his affections, and
lastly in his conduct.

Such a person has lost the joys of salvation: his lips

are closed upon the subject of vital religion: he can-

not teach transgressors the ways of God;—and sinners

remain unconvinced to God.

To live in such a state, is in itself most miserable,
and to beholders, altogether ruinous.

If one would withstand successfully the allurements
of the world without, or the pride that lurks within,
he must watch evermore, and pray without ceasing.

Copious extracts will be given next week.

The American Baptist Magazine for February is re-
ceived, and is, as usual, full of interesting matter.—

Copious extracts will be given next week.

The Westfield Journal states, that by the late rains,

the canal was injured in that vicinity to the estimated

amount of ten to fifteen thousand dollars, for the want

of proper foresight and care of the gates and sluices.

ed, to whom, when the Judgment is set, Christ will say, 'Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me; depart ye.' Can any person tell any other reason why two millions of destitute men are neglected in the bosom of the great American Benevolent Societies, unless it be that they have committed the unpardonable sin?

The following appeal comes from the south, affirming that the negroes are accessible all over the southern sea-board—and certainly they are more accessible in the middle States; so that we at the north need have no misgivings, lost action in this case should create sectional animosity.—Messrs. Shaw and Henry say:

"We do not undervalue, we would not disparage Foreign Missions. But we must believe that the great field of missions for the south church, that which takes precedence of all others with us, is that presented by the negroes. And we affirm, that it is a perfect anomaly in the benevolent feelings and efforts of the church, that this field has so long remained neglected. Shall we give you an illustration? We will go to one from memory. John Randolph visited a lady of his acquaintance, and found her surrounded with cloths and seamstresses. 'What work is this which you have on hand, madam?' 'O, sir, the poor Greeks, they are so destitute, I am making up a parcel of clothes to send them.' As he was leaving the house, he saw some ragged and unclothed negro children playing at the door. 'Madam, madam,' said he, 'the Greeks are at your door!' 'Where, where, sir?' 'There, madam,'—pointing to the children. The *heathen* are at our door. Many who give tens and hundreds of dollars for the heathen abroad, give not one dollar for the heathen at home. Many who read the American Baptist Magazine, and the *Missionary Herald*, and *South-Sea Islanders*, &c. will behold their ignorant and depraved servants destitute of the Bible and of the means of grace, without emotion. Is not this amazing?"

"There is a peculiar call upon the Baptist denomination for efforts in this field. All along the seaboard there are multitudes of negroes more accessible to missionaries of that denomination than of any other; and these negroes are in the greatest need of active, intelligent, and pious white missionaries. We cannot, for ourselves, see this field neglected, without feeling that sin must lie at the door of that church. If there be any one denomination called upon to furnish missionaries for the negroes, it is the Baptist denomination.

"And may we not inquire if there are no young men in the Furman Institute, or in the Mercer Institute, who are turning their attention to this missionary field? Let them know that it is perfectly our field. We would not stay one of them from going to foreign fields, but we earnestly and affectionately entreat them prayerfully and carefully to inquire into their duty respecting the negroes. Let them rid their minds of all degrading associations connected with them. Let them feel, that whatever men may think of them now, those who advance into this field and lead the way, will hereafter be considered as benefactors of their race, the best friends of their country, and the true imitators of the footsteps of *Him* who preached the truth to the poor.

The *privations* connected with missionary labors among this people, are less than among almost any other people that might be named. The missionary may prosecute his labors in the midst of Christian communities, in the midst of refinement and intelligence. He may live in the very bosom of his family, and draw his comforts from his home. Many of our young men now preparing for the ministry, are indebted to the negroes for every temporal comfort which they have ever enjoyed, and for the very education in which they are receiving: may they not repay their debt of gratitude, by preaching to them the gospel of salvation?"

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 7, 1835.

IMPORTANT INQUIRY.—How can Christians most as-
surely and constantly secure their hearts in the love of
God, so as from day to day to walk in the light of
his countenance? This is an important question, be-
cause there is involved in its answer the whole secret of
godly living, of pious zeal, activity, liberality, hu-
manity, self-denial, and daily happiness. This inquiry
was once put, by the writer, to an eminent female
Christian, at the close of an interview between saints
of different names, who had met for the express pur-
pose of prayer and familiar religious conversation;
and was promptly answered by her in the following
authoritative language of Scripture: "Watch ever-
more: pray without ceasing: in every thing give

yourself to the service of God;—and in our counten-
ance to be seen that this new union may be
greatly blessed."

We take sincere pleasure in laying before our read-
ers the pious communications of our correspondent
Johannes. If many other brethren would follow his
example, and send us often their thoughts on spiritual
subjects, they would not only enrich the paper, but
might do great good.

AN INTERESTING MITE FOR BURMAH.

To DEA. J. BROWN, Treasurer of Connecticut Bap-
tist Convention.

My Dear Sir,—

A lady from Hardwick, Mass., now residing in
this city, heard Mrs. Wade's Address to Females, at
the time of the annual meeting of our Convention,
and was so interested by the facts communicated,
that she resolved to give \$10 to aid the
Mission. She also communicated the facts which
she could recollect, to a Sabbath School Class of
twelve young ladies, whom she had left in her native
town, and requested them to co-operate with her
in the benevolent work.

A few days since, she received in reply a letter,
from which I am permitted to make the following
extracts.

"My dear Miss R.

The class you formerly instructed have been
pleased to favor me with the privilege of sending to
you their donation of Fifteen Dollars for the Bur-
man Mission. Your kind letter has interested our
feelings for the poor Burmans, and I hope we shall
ever in future remember them in our prayers, and
aid the Mission by our contributions. It does seem
that the thought of millions going to eternity without
the knowledge of a Saviour, and crying for the
bread of life, would awaken in our hearts such an
earnest desire for their salvation, that we should be
willing to deny ourselves, and labor to the utmost
of our power to send them the gospel.

I exceedingly regret that we have not been more
expeditious in collecting and forwarding this little
donation for the Burmans.

Yours very affectionately,

P. W. R."

Not one of these young ladies is a Baptist, and
the donation is the more interesting as it comes
from those of a different denomination. It is an ad-
ditional evidence of the growing interest which
Christians feel in that important and successful
Mission which we have established. May Heaven
reward these donors; and "Let all the people say

amen" to the fact, that such a life is the only legitimate pre-
lude to happy dying, as connected with an abundant
entrance into the everlasting kingdom above.

The Judge of all the world, who is the author of all
things, and who is the source of all good, will reward
these donors; and "Let all the people say amen."

It is the request of the benevolent young lady
who placed the money in my hands to-day, that it
should be thus entered:

"Twenty dollars from several young Ladies in
Rev. Mr. Tupper's Congregation in Hardwick,
Mass., towards the support of a Karen preacher."

I was pleased to learn from her that the pastor
encouraged the effort, though repeated efforts are
made among his people to obtain funds to support
the benevolent institutions of his own denomination.

On his examination the unhappy man declined mak-
ing any explanation or cross-examining the witness.
We have heard no rational motive even conjec-
tured for his crime.

The offence being a bailable one, and excessive bail
being forbidden, bail was demanded to the amount of
one thousand dollars, for want of which the prisoner
was committed for trial, the Judge intimating that if
he had been able to give bail, sufficient securities
would have been required, in addition, to insure his
good behaviour. He will be tried of course, at the
next term of the court.

[Correspondence of the Baltimore Patriot.]

CINCINNATI, Ohio, Jan. 21, 1835.

The pork packers are now about closing their busi-
ness for the season, and much earlier than in former
years—owing to their having had, since they com-
menced, (about 60 days ago,) most delightful weather.

The weather has neither been too cold nor too warm,

and during the whole time they have not lost a single
day. More hogs have been slaughtered than was an-
ticipated; it is said the number killed is rising 150,000.

The demand for pork in this market is great, and an
advance of 50 cents per lb. in Mess Pork has taken
place. It is now quick at \$10 50 per lb.

Clear pork remains at \$12.00—Prime \$8 to 8.50—Lard 5 1/2 cts.

I am informed, that at Louisville, where 60,000 hogs

have usually been slaughtered and packed in former
years, not more than 12,000 have been killed this year.

—The American Baptist Magazine for February is re-
ceived, and is, as usual, full of interesting matter.—

Copious extracts will be given next week.

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the canal was injured in that vicinity to the estimated

amount of ten to fifteen thousand dollars, for the want

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POETRY.

For the Christian Secretary.

PSALM CXIX. 75.

For what shall I praise thee, my God and my King ?
For what blessing the tribute of gratitude bring ?
Shall I praise thee for pleasure, for health and for ease ?
For the spring of delight, and the sunshine of peace ?
Shall I praise thee for flowers that bloom'd on my breast ?
For joy in perspective, and pleasures possess'd ?
For the spirits that heightened my days of delight,
And the slumbers that sat on my pillow by night ?
For this should I praise thee ; but if only for this,
I should leave half untold the donation of bliss ;
I thank thee for sickness, for sorrow, for care—
For the thorns I have gather'd, the anguish I bear :
For nights of anxiety, watchings, and tears,
A present of pain—a perspective of fears ;
I praise thee, I bless thee, my King and my God,
For the good and the evil thy hand bestow'd.
The flowers were sweet, but their fragrance is flown ;
They yielded no fruits—they are wither'd and gone ;
The thorn it was poignant, but precious to me,
'Twas the message of mercy—it led me to thee.
Hartford, Feb. 3, 1835. G. H.

From the Christian Advocate and Journal.

SLAVERY—A FRAGMENT.

Messrs. Editors—“It is inconceivable,” says Lang, in his History of Jamaica, “what numbers have perished in consequence of the law for the recovery of debts, which permits slaves to be levied on and sold at vendue.” Poor fellows! the exercise of the heart’s kindly affections is all of bliss that is left to them on earth, and when that, too, is rudely snatched away from them, they can no longer endure the coldness and desolation of life ! They sink to the grave unwept and forgotten, and their fate awakens scarcely a transient sigh of sympathy. Instances of faithful attachment which, in their more fortunate brethren, would be held up to the admiration of the world, in the slave are passed by as unworthy of record—not with all.

Cesar and Sabina were natives of Africa, and were brought to America in the same ship. And when they found themselves severed from each other, and doomed to perpetual slavery in a strange land, the last drop of balm was exhausted, and they both drooped and pined away, and would, it was believed, soon have sunk into the grave, had not Cesar’s master purchased Sabina. It had been supposed that Sabina was the sister of Cesar, from the strong resemblance and the frantic grief they manifested in being separated. But it was not so. They had been born in the same village, had been very early attached to each other, and their mothers had agreed, that when they grew up they should be man and wife together. Sabina had been stolen, and Cesar with some of his companions, attempted to rescue her, and were overpowered and led away captive. His master, though no otherwise touched with his sorrows than the fear of losing his slave, deemed it expedient to purchase Sabina, and was not disappointed, for soon after they became inmates of the same family they became playful, and seemed to forget that they were slaves !

Cesar manifested great aptness to learn, and his master’s eldest son, who was, though very young, his father’s overseer, became so pleased with him, that he taught him the alphabet, to spell and pronounce words, which he did with great facility. And such were his colloquial power, that he attracted the attention of all, and the admiration of many who essayed to be witty with him. The dog, said a gentleman, in my hearing, has said many things to me with which I was so well pleased, that had they been said by any other negro I never saw, would have fetched from me a curse, if not a kick.

In process of time Cesar became the husband of Sabina, and his master’s overseer and musician, who used to say he could by his sage sayings, songs, plesantry, and persuasions, get more labor done than any overseer he had ever employed before him. He was suffered to live in a house by himself, and had made such a disposition of the little plot of ground on which it stood, as to afford him many comforts. Sabina was frequently honored with the presence of her young mistress, who was kind to all her father’s slaves, and had pitied and learned one of Cesar’s children to read.

When General Bryan addressed the people at the close of the New River quarterly meeting, Cesar was there, and when he heard him say to the preachers, “I know God hath sent you, and your God and people shall be mine,” he exclaimed with a loud voice, “And mine too.” The first thing Cesar did on his return home was to burn his fiddle. Then he went to the quarter, told his fellow slaves what God had done for him, and spent much of the night in exhorting and praying with them. And it was not long before many of them professed to be happy in God, and gave me, on the first visit I made them, satisfactory evidence of their having become truly pious, and along with them their lovely young mistress claimed to know her sins forgiven.

At first, Cesar’s master seemed bewildered at this strange occurrence, but it was not long before he became infuriated, and poor Cesar had to pass through a fiery ordeal. A ball was had at his master’s house, and Cesar was ordered to be ready with his violin. When the company had assembled, Cesar was called in, and his master inquired sternly why he had not brought his fiddle ! Cesar with tears begged his master’s forgiveness, for he could not with a good conscience do as he had been wont to do, lest he should offend his God. This had a softening influence on some of the guests, who labored to persuade him there could be no harm in it, at least to him, for Scripture enjoined it upon servants to obey their masters. But Cesar could not be moved ; and when his master knew he had burned his fiddle, he became outrageous, and turning to one of his guests said, “Captain, when do you sail for the West Indies ?” “To-morrow, sir.” He then ordered a violin of his own to be brought, and putting it into Cesar’s hand, said, “Give my guests a

specimen of your skill in your favorite air which I heard you hum yesterday.” It was one of his wild African airs, exquisitely beautiful, but very unsuited to the occasion, for it was plaintive. Cesar took it, and for a few minutes charmed the guests, but fearing he had done wrong, he began to tremble, and bursting into tears, exclaimed, “God forgive me if I have done wrong. I would sooner die than offend thee !” “Here, captain,” said his master, “take this d—n Methodist dog—I give him to you. Take him to Jamaica, and sell him to the worst man you can find. Had he obeyed me, I would have settled on him a handsome salary for life.”

The next morning Cesar was called in and promised a salary for life if he would promise to go no more among the Methodists, and resume his fiddle, otherwise he should never see his wife and children more. On his refusing to promise, his master sent him on board the schooner, and the captain immediately hoisted his sails, intending, as he afterward said, to take Cesar and give him his freedom, being shocked with the barbarity of the master, and charmed with the Christian intrepidity of the slave. It was not, however, the master’s intention to part with Cesar, but to conquer him ; and finding the schooner pursued her course, he became alarmed, manned his boat, pursued after her in person, brought back Cesar, and suffered him to take his own course, save that he ordered their weekly rations to be dealt out to them at three o’clock on Sunday, which was the hour of preaching, but we changed the hour of preaching from 3, to night, and heard of no further opposition.

THOS. WARE.

Salem, Jan. 10, 1835.

From the New England Spectator.

SLAVE TRADE IN THE DISTRICT OF COLUMBIA.

Dear Brother,—

In looking over the columns of the *Globe*, (the official organ of the House of Representatives) of Jan. 2d, 1835, I observed the following advertisements. Will you please give them a place in your paper ; not because they are novel, for those who look over the columns of the *Globe* of almost any date, may find advertisements nearly similar to them. During the sessions of Congress, they may find in one column reported the speeches of our representatives, in which they raise loud and long the notes of admiration to the “Goddess of Liberty,” while in the next, notice after notice is headed, CASH FOR NEGROES. Yes, the same man who is employed by Congress to publish its proceedings, hires himself also to the infamous slave trader, to publish to the world the meanness and hypocrisies of his country.

Cash for 400 Negroes,

Including both sexes, from 12 to 25 years of age. Persons having likely servants to dispose of will find it for their interest to give us a call, as we will give higher prices in cash than any other who is now or may hereafter come into this market.

FRANKLIN & ARMFIELD.

Alexandria, Dec. 15, 1834.

Cash for 200 negroes.

We will give cash for 200 likely young negroes of both sexes, families included. Persons wishing to dispose of their slaves will do well to give us a call, as we will give higher prices in cash than any purchaser who is now in the city. We can at all times be found at Isaac Beers’ tavern, a few doors below Loyd’s tavern, opposite the Centre Market, Washington city. All communications promptly attended to.

JOSEPH W. NEAL & CO.

Washington, D. C. Sept. 17.

Cash for 200 Negroes,

Including both sexes, from 12 to 25 years of age. Persons having likely servants to dispose of will find it to their interest to give us a call, as we will give higher prices in cash than any purchaser who is now in the city. We can at all times be found at Isaac Beers’ tavern, a few doors below Loyd’s tavern, opposite the Centre Market.

JAMES H. BIRCH.

Dec. 15th, 1834.

These, it is remembered, are all of them in the District of Columbia—two of them in Washington city ! It is highly important just at this time, that every possible effort should be made to throw such facts before the public, and even force them upon their attention, although they be oft repeated. If ever there was a time to “cry aloud” is not this it ? It will soon be too late to petition Congress at its present session, and the greatest part of the country is yet asleep if not dead to this subject. Let us then vigorously employ every medium, let us “spare not,” till this whole nation is aroused from its lethargy to raise one universal cry—“Let slavery in the District of Columbia forever cease.”—Emancipator.

From the Christian Index.

ENCOURAGEMENT TO PRAYER,

Rev. Mr. S—, of Georgia, is esteemed as a faithful and devoted servant of Christ. In the course of last spring, in company with Mr. H—, also a member of the Baptist church, he was passing to one of his regular appointments for preaching. The residence of Mr. W—, an old careless sinner, lay in his way. At the suggestion of Mr. S—, it was agreed they should stop and try to pray with Mr. W—’s family, and especially for the ungodly old man, which was accordingly done. Last summer, the church to which they were then going, was visited by a refreshing from the presence of the Lord. Mr. W—, was one of the first who united with the church. His experience was briefly as follows :

“On a certain day in the spring, he was in the field attending to his hands. The sun being warm, he sat upon the fence under the shade,

while the hands worked down to the opposite part of the field. Suddenly his mind was arrested by serious thoughts. He was powerfully impressed to retire to the woods and pray.—After a tremendous struggle, he yielded, sought a retired spot, and fell upon his knees before his God. While here, most awful conviction seized his heart. At the hour for dinner, he went to his residence in a dreadful state of mind. His pious wife accosted him : ‘Well, Mr. S— has been here this morning.’ ‘Ah, indeed,’ said W—, ‘and what does he say ?’ ‘Why,’ said the wife, ‘he prayed most devoutly for you.’ ‘At what hour,’ said Mr. W—, ‘was he here ?’ Upon inquiry, it was found that in the same hour that Mr. S—

prayed for the aged sinner, the Lord’s spirit began a good work upon his heart, while engaged in the affairs of this world. He was happily converted, received into the fellowship of the church, and so far walks worthy of the vocation with which he is called. From the above circumstance, I hope Christians will be encouraged to pray in faith, and ministers urged to the duty of visiting the families of their flocks, and pray with and for them. HARRISON.

The Rev. Eugenio Kincaid, a distinguished missionary, writing from Ava, in the Burman Empire, thus speaks of Temperance.—*Temp. Intelligencer*,

“The climate is very oppressive, but my constitution endures it remarkably well. My health is as good as it was in America, but my strength is nothing to what it was there. This is owing partly to the heat of the climate, and partly to the want of nourishing food. I use no ardent spirits, no wine, no beer, and seldom drink more than one cup of tea in a day. Spirits and opium are disgusting in thought.

I am happy to hear that the temperance cause is prospering. Every man, woman and child should wage an unceasing war with all intoxicating drink. It is surprising that we were so long in league with this most disgusting and hateful of all poisons. How many has it ruined ! Who has it not injured ? When I think of the ravages it has made—how many it has reduced to nakedness and hunger—how many it has brought to the lowest vale of poverty—how many it has entombed in an early grave—and how many it has brought to the lowest hell,—yes, when I think of the time lost, the money spent, the ragged, hungry, untaught children it has occasioned, the fearful oaths, the vulgar, filthy language, the lascivious songs, the maddening, stupid mirth, the lying and stealing, fighting, and robbing, and murdering, and all the endless crimes that follow in its train,—I say, when I think of all these, I am astonished that we were so long blind. I often think of P—, our former residence. I was a child, but I noticed what I saw and heard. All that I was acquainted with went to the store and tavern, drank, and drank, and drank again—the each carried home his filled bottle and drank again ; and then his wife drank ; and then, too, his children drank,—all pronounce it good ! ! The Pagan makes an idol, then worships it ; he calls his wife and she worships it ; then his children, and they worship it,—all pronounce it good ! ! Oh ! stupid Pagan, stupid wife, stupid children ! open your eyes, look on the sun, moon, stars ; who made all these ? Look on this *idol* ; who made it ? Your fathers did so, and so you must ! Because your fathers were mad and stupid, you must be also ! Alas, alas, for mankind ! The drinking father recks to the grave, and the drinking son stumbles over him. The Pagan makes an idol, and the children soon learn to make idols as well as their father. Thus fools tread on the heels of fools ; drunkenness shakes hands with drunkenness ; death and hell wide their arms, both greedy for their prey. He that drinks a *little* is a madman ; he who drinks *much* is a demon.

Let every one who loves sobriety, honesty, virtue, peace at home and peace abroad, a clear conscience in time, and consolation in death, come out openly and distinctly on the side of *total abstinence*. This is the only wise and safe course. This is throwing our weight into the scale of virtue. This is lending our aid in a cause that will yield incalculable good to mankind. I look upon every person who encourages intemperance, as one of the vilest of the vile among the human race ; as one engaged in destroying both soul and body ; one who stabs innocent children, and sends to the grave the grief-stricken wife and mother ; as one who riots in rottenness and filth.

Ardent spirits is the *nursing* of hell ; a *favorite* of the Prince of Darkness ; it is a *serpent* that lies across every liquor store and tavern. Fools say it is harmless ; they are *bit* ; the poison spreads ; parents weep ; children weep ; it is vain : the disease defies all created remedies ; they die before noon ; their *carcasses* cover the whole land.

Pardon my saying so much on this subject. I wish to encourage those who have embarked in a cause that embraces the well-being of every family and of every neighborhood in the land. Let the monster be looked fairly in the face. He who does not see its ugliness, must be as senseless as an idiot, and a despiser of benevolence. He is one who loves to turn orphans naked and hungry into the street, while he digs the grave of their father. Miserable being !

From the American Baptist.

PREACHING TO THE CONSCIENCE.

The preaching of the Gospel is the principal authorized means of converting the world. The ministers of Christ are directed to go into all the world, and preach the Gospel to every creature. The certain and simple design of this is, to make men feel that they have done wickedly, and that the Son of God is their Redeemer. Now what kind of preaching is most likely to produce this effect ? Does a sinner need a discourse on sacred history or a logical dissertation on the attributes of God ? Will his heart relent under that which pleases his fancy, or a display of rhetorical beauties ?—Does he mourn for sin while his minister is

solely engaged in exploring the labyrinths of doctrinal speculations ? Can the most finished description of virtue and morality, adorned in all the beauty of heaven, lead the soul to sorrow for sin after a godly sort ? Nay, verily.—Our conviction is, that this kind of preaching seldom, if ever, brings a sinner to the foot of the cross.

The conscience must be awaked, made sensible, corrected, and loaded with the weight of the soul’s guilt. David was greatly interested with Nathan’s parable, but he was not convicted, alarmed, or penitent, until the faithful preacher said to the royal culprit, “thou art the man.” When Peter, on the day of Pentecost, charged home personally the guilt of his hearers in crucifying the Lord of Glory, then they were pricked to the heart. The character of the preaching generally adopted in season of revivals, shows that the preaching most intimately connected with conversions, is that which is addressed to the conscience. That system which keeps a preacher from the consciences of his hearers, is either too particular, high, or straight-laced to meet the dying necessities of the sinner.

from the German. Scott, Henry, Clarke, and Dodge’s Expositions ; Calmet and Brown’s Dictionary of the Bible ; Cruden’s Butterworth’s, and Brown’s Concordance, &c. &c. &c.

An extensive assortment of Bibles, from Quarto to Diamond Tuck, also, a valuable assortment of Books for S. S. Libraries, under the superintendence of Rev. G. Robins.

The Teacher, Book for Parents, Guttaf’s Voyages, Stewart’s Sketches, The Listener, Sketch Book, Dictionary of Quotations, Treasury of Knowledge, American Constitutions, Ellis’ Researches, Practical Tourist, Mrs. Willard’s Journal, Sprague’s Lectures to Young People, Irving’s Columbus, Frugal Housewife, Blue Book, Mrs. Sigourney’s Sketches, Miss Jewsbury’s Letters, Todd’s Lectures to Children, Father’s Book, Terry’s Travels, Hume, Bissett, and Smollett’s England, Russell’s Modern Europe, Goldsmith’s Animals, Plutarch’s Lives, Josephus’ Works, God, man’s Natural History, Encyclopedia Americana, 13 vols. royal Svo., Spurzheim’s, Combe, and Smollett’s Works, Rush on the mind, do. on the voice, &c. &c.

Also.—A large assortment of Medical Works, by the most approved authors.

Music—Handel & Haydn Collection, Choir, National Church Harmony, Music of the Church, American Psalmody, Ives’ Elementary Singing Book, Christian Lyre, Spiritual Songs, Mason’s Manual, &c. &c.

Quills, from one shilling to three dollars per hundred ; Writing and Letter Paper, Visiting and Printing Cards, Writing and Cyphering Books, Copy Slips, States, Lead and State Pencils, Pen-knives, Drawing Paper, Paints, Camels hair pencils, &c. &c. &c.

Teachers and Merchants are very respectfully invited to call and examine for themselves.

Hartford, January 24, 1835.

BEACH & BECKWITH,

At the Store recently occupied by F. J. Huntington, corner of Main and Asylum Streets,

C. H.

OFFER for sale on the most favorable terms, at Wholesale and Retail, a good assortment of BOOKS and STATIONARY, among which for Schools and Academies, are the following :—

Ainsworth’s Latin Dictionary, Anthony’s Abridgement of do. Nugent’s and Boyer’s French do. Walkers, Todd’s, Walker’s Johnson, Worcester’s and Webster’s English do. various sizes quarto, octavo, and school editions.

Adams’, Gould’s and Adams’ Latin Grammar, Levisa’s and Beau’s French Grammar, Bolmar’s and Le Brun’s Telemachus, Bolmar’s French Phrases, do. Perrin’s Fables, French First Class Book, and Charles XII. Goodrich’s, Buttman’s, and Fisk’s Greek Grammar, Negris’ Modern, do. Dominegan’s, Grove’s, and Pickering’s G. eek and English Lexicon, Lemprier’s Classical Dictionary.

Greek Testament, do. with Knapp’s Notes, Greece Majora and Minor, Greek Reader, Valpoy’s Homer, Potter’s Grecian Antiquities, Goodrich’s Greek Lessons, Jacob’s and Walker’s Latin Readers, Goodrich’s and Cleveland’s Latin Lessons, New Latin Tutor, Key to do. Gould’s, Ogiby’s, Coopers, and Virgil Delphini, Gould’s Cesar, do. Horace, do. Ovid, Folson’s Livy, Anthony’s Salust, Cicero’s Select Orations, Cicerio’s De Oratore, and Historia Sacra, Liber Primus, Phaedrus.

American First Class Book, Scientifical, American, Young, National, and English Readers, Introduction to English and National Reader, Porter’s Analysis, do. Rhetorical Reader, Child’s Guide, do. Instructor, Leavitt’s Easy Lessons, Sequel to do. General Class Book, Improved Reader, Franklin Primer, Putnam’s Analytical Reader, do. Sequel to do. Hazen’s Speller and Define, do. Primer, Parker’s Progressive Exercises in English Composition.

American First Class Book, Scientifical, American, Young, National, and English Readers, Introduction to English and National Reader, Porter’s Analysis, do. Rhetorical Reader, Child’s Guide, do. Instructor, Leavitt’s Easy Lessons, Sequel to do. General Class Book, Improved Reader, Franklin Primer, Putnam’s Analytical Reader, do. Sequel to do. Hazen’s Speller and Define, do. Primer, Parker’s Progressive Exercises in English Composition.

The Malta Brun School Geography and Atlas, Parley’s, Woodbridge’s, Woodbridge and Willard, and Olney’s do. Murray’s, Greenleaf’s and Smith’s English Grammar, Webster’s, Cummings’ and Emerson’s Spelling Books, Gallaudet’s Child’s Picture Defining and Reading Book, Worcester’s Primer, Daboll’s, Adams’, Colburn’s, Emerson’s, and Smith’s Arithmetic, Testaments, School Bibles, &c. &c.

Books used in the study of the French and Spanish languages.